

JUSTICE
TRIUMPHING

OR,
The SPOTLERS SPOTLED.

Laid forth in a Gratulatory

SERMON

For the Miraculous Discovery of,
and our Glorious Delivery from
the Barbarous

POWDER-PLOT.

PREACHED,

At PAULS, *November* the 5th. 1646.

By NATHANAEAL HARDY, Master of Arts,
and Preacher to the Parish of *Dionis Back-Church*.

*For unto the wicked, it shall be in with him, for the reward of his hands shall be
given him, Isa. 3. 11.*

*who so diggeth a Pit shall fall therein; and he that rolleth a stone, it will returne
upon him, Prov. 26. 21.*

*Deus non solum est in præstando benignissimus, sed etiam in vindicando
justissimus. Aug. l. 2. de lib. Arb.*

*Τὸ τοῦ θεοῦ φιανθρωπίας τὴν τοιαύτην συγκατάθεσιν τῇ ἐπιβουλῇ τῶν
οἰσὶν ὡς ἐς τὴν ἐκκλίνας περὶ τὸ πῦρ. Chrysost. in Pl. 7. 15.*

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Shop, the Greyhound in Pauls Church-yard, 1648.





To the Right HONORABLE
Sir JOHN GAYR Knight,
LORD MAJOR:

The Right Worshipfull the Sheriffs,
and the rest of the Aldermen.

Together with the Worshipfull
Societies of this Ancient
and most Renowned City of
LONDON.

Right Honorable, Right Worshipfull, Worshipfull:

I Should have been well pleased to
have kept this scarce plumed Bird
in my private Cage, had not the
noyse of some virulent Fowlers shot forced
her to flye abroad for Refuge; where to build
her Nest better she knew not, then in the se-
cure clefts of your favourable protection. In

A 2

your

1024268

The Epistle Dedicatory.

your eares she first sounded her notes, which (though barsh and broken) were attentively heard by many among you; and I hope will now be entertained no lesse acceptably.

True it is, she is no soaring Eagle in clondy Notions, nor gaudy Peacock beautified with the Feathers of affected Eloquence: onely thus much I may safely say, shee is an barmless Dove, free from the Gall of Malicious Bitterness, bringing in her mouth like that of NOAH'S, the Olive Branch of peacefull Unity. To the effecting and establishing whereof, that shee may prove in some measure subservient, is the hearty desire and unfeigned prayer of him who is

*A constant Petitioner at the
Throne of Grace for yours,
and the Churches safety.*

Nathanael Hardy.

To the READER.

Never so much prized my rude conceptions, as to judge them worthy of a publication; and the just diffidence of my immature yeares and shallow judgement, hath often caused me to withstand friends importunacy.

I well know to use *Ruffinus* his expression, *non esse absque periculo multorum iudiciis ingenium tenue & exile committere*; it were far more safe for my slender Shallop to be confined within the narrow River of a private Auditory, then to launch out into the Worlds main Ocean. Besides, I sadly observe the curiosity of the times, the variety of mens humours; what one approveth, another rejects; one thinks it is too facile; another, too obscure, one sayth it is too loose; another, too elaborate. And (which is yet worse) such is the perverseness of this Age that novell fancies, jangling controversies, (which like *Rebecca's* Twins cause a sore struggling in the wombe of our Church) nay, horrid Blasphemies finde more acceptance then solid and sacred Verities. So that might this Sermon have died the common death of others, it should have been buried out of sight. But considering how slanderous tongues (sharp as swords that wound neer hand, yea, as Spears and Arrows that hurt further off) have sought to put it to a violent and ignominious death, I am enforced to revive it, that innocencies plea may reach as far as Envy's accusation. The Adversaries of these weak labours stand both on the right and left, to wit, furious Novelists and fiery Papists.

Psal. 57. 41.
Deffra gloria ver-
ba sunt arma &
sagittæ: arma
propè stantes,
sagittæ longè
absentes vulne-
rant. Ugo Ca-
tenis.

As

To the Reader.

As for the former, I wonder not that they contemne them; Since here are neither known truths clothed in uncouth phrases, nor (which is viler) old errors in a new dresse, the only fashions that Sectaries are enamoured with.

As for the latter, I lesse marvell that they should traduce them; the very subject, and occasion of them being their shame and anguish.

*Illis siquidem pudor est audiendi quæ faciunt,
Nullus faciendi quæ erubescant.*

They are unwilling to heare what they were desirous to have acted; it is their common cry, what, nothing but the **POWDER-TREASON**? But surely Gods undeserved favour to us, and his deserved punishment of them may well challenge a Marble Monument; and fit it is our Pens as well as Tongues should annually commemorate this deliverance.

Let then the Papist read and fret, the Novelist read and scoff, I doubt not but the moderate, sober-minded Christian will read and accept, at least pardon. Such I hope thou art, let but this well meant (though mean) discourse finde thee charitable, and thou mayst perhaps finde it profitable, which is his prayer, who is

Thine in the Lord Jesus,

Nath. Hardy.

THE INTRODUCTION.

I Am ascended this sacred Mount with joy and feare. Foy in that blest occasion of this solemne meeting; feare of my too too unfit abilities for this weighty service. Indeed which way soever I looke, just causes of solicitous feare present me; so that I may use Jacobs words concerning Bethel, How dreadfull is this place ! Gen. 28. 17.

If forward on the difficulty of the businesse in hand, I feare least through my sterill invention, and stammering tongue, the worke should miscarry and prove abortive. If round about on this numerous Assembly, judicious Auditory, I feare, as knowing my empty notions cannot satisfie your solid apprehensions. If backward to those Silver Trumpets which have formerly proclaimed the praises of God in this Sanctuary, I may well be afraid to sound my crack'd pipe and bruised reed. Last, if upward to that awfull Majesty, in whose place I stand, I desire mask of all to feare and tremble, lest either through my dulnesse or unfaithfulnesse I should betray my Masters message. Yet on this last object I fix my eye. It was his providence, not my desert or desire called me hither. It is his glory, not my own honour I set before me; in his, not my own strength; I shall endeavour to performe my taske, not meddling with matters of State, but only the state of the matter; for which purpose I shall intreat you to turne your eyes to that sage Apothegme of the Kingly Prophet David,

David, and lend your eares to that sacred Ditty, of that sweet singer of Israel, as you shall finde it pen'd upon record, in

The Text.

PSALM 9. 16.

The Lord is known by the Judgement which he executeth, the wicked is snar'd in the work of his own hands Higgaiou Selah.



Gratefull Commemoration is the worke of this day; a miraculous discovery the subject of this Commemoration, an eminent deliverance the fruit of that discovery; a remarkable judgement the attendant of that deliverance, and this Scripture a fit parallel of that judgement. Never did story more exactly demonstrate the truth of this Text; nor can any Text more pithily lay open the marrow of this story: so that whosoever rightly considers the fulnesse of Gods dispensation in the worke, must needs acknowledge the fitnessse of *Dauids* acknowledgement in the words.

If you call to minde the mercy of the day, we may justly apply the Romans expression of the time wherein *Caligula* began to reigne by decree of Senate, it was the day wherein England was new built, a day in the Romish Calendar *nigro carbone notatus* marked with a black Coale because the fire came not at it to make it red: but in ours *candore notabilis ipso*, for the same reason worthy to be written in white yea Golden Characters.

This Moneth of *November* is memorable among others, for two dayes, the seventeenth and the fifth; on the one the purity of the Gospel brake forth; on the other the treachery of the Gospels enemies brake out: the one the initiation of as gracious a Queen, the other the continuation of as wise a King as ever England enjoyed. And truly should these two dayes parley, as once *Themistocles* fancied of the Holiday and Worke-day, and the seventeenth should say to the fifth, if I had not been

been so happy, thou hadst never been; the sith may well reply, had not I been, thou hadst never been so happy, since had not this day been so gloriously successfull that Sunne of the Gospel which did then arise, had probably in our Horizon for ever set. A joyfull day then it was; and that not lesse for our adversaries destruction then our preservation, both which were so neerly conjoynd in this dayes blessing, that the one could not have been without the other, their desolation being our consolation, their corruption our generation, their ruine our resurrection; nor could wee have stood upright had not they fallen. So that if ever any people, we; if we for any deliverance; for this; and if for this on any day, much more on this, may well say and sing with the Psalmist in the words of the Text, *The Lord is known, &c.*

The Title of this Psalmc according to the vulgar reading לִבְנֵי עֹלָמָה is *pro occultis filii*, which *Hierome* and *Aquinas* interpret of *Absolons* conspiracy against his father *David*, and if so, it well suits our present occasion, which is the detection of those sonnes of *Belsial*, who closely contrived the ruine of Father and Mother, King and Countrey. Some there are who render it *pro inventura candida*, conceiving the scope to be a gratulation for the flourishing estate of the Church; and if so, it fitly answers this dayes comfort wherein the Church of England revived as it were from the dead, and hath flourished since more then before. Our late Translators referre it to some Muscall instrument, *Juni* to a note which wee commonly call the Counter-tenor, and if so, wee may learne one part of this dayes service, by vocall and instrumentall Musicke to celebrate this unparallel'd blessing. Not to controvert the Title, if we will believe *Ainsworth*, as the intent of the former Psalmc is the magnifying of God for the Propagation of Christs Kingdome, so this for the destruction of Antichrist. And if so, well may we beare a part in this tune for that fatall blow, which though to us in the intent, yet to Antichrist in the event proved pernicious. However some famous example of Gods mercy to *David*, and judgement on his enemies was the ground of penning this Psalmc. Many are the verses wherein *David* mentioneth both these, and among them none so remarkable

Ains in Psal.

• *Riberain Hab.*

markable as this which hath *Selah* annexed to it a word that is never used *nisi ubi valde insignis est quod dicitur*, unlesse that which is spoken be of singular concernment, so that what the Diamond is among Stones, the Sun among Planets, Gold among Metals, that is this sentence in the Psalm, worthy to be engraven in every religious bosome, and sung by every pious soule, *The Lord is known, &c.*

In which words you may observe a Rhetoricall Climax, which we shall climbe up by these steps; *Jehovah* though in himselfe incomprehensible may be known; nothing wherein he is more conspicuous then in executing judgement, no judgement more palpable then that which snareth the wicked in their own works; and when this is done, nothing becomes the Saints better then to make it *Higgaion, Selah*, our continuall meditation.

The Text presents us with three parties, God, the wicked, the Saints; Gods judgement, the wickeds punishment, the Saints deportment.

Gods severity, the wickeds misery, the Saints duty.

Deus percipitur, God perceived by his executions.

Impius deceptus, the wicked deceived in his intentions.

Pii conceptus, the Saints conceit and meditation of both.

If you please call the Text a Theatre of Gods judgements, wherein you have

1. The King of glory displaying himselfe on the Stage of this world with Thunder and Lightning, and thereby known in his severe judgements.

2 The wicked acting his part with secrecy and confidence, but his *exit* dolefull and miserable.

3 The Saints as spectators of this Tragedy, hissing at the folly of the wicked, applauding the equity of God.

If you will, conceive it as a pitched field, wherein you may behold

1 The Lord of Hosts comming out of his place to punish the inhabitants of the earth, drawing out his sword, and doing execution on his enemies, his Colours red, betokening vengeance, and his Motto this in the Text, *The Lord is known, &c.*

2 The wicked adversaries of the Church mustering their forces, lying in ambush to intrap the Saints, discovered and

Isa. 26. 21.

en-

ensnared; their colours black, bespeaking malice, but their Motto may well be the second clause, *the wicked is snared in the work of his own hand.*

3 The whole Army of Saints triumphing in their Generals honourable conquest, and the enemies shamefull overthrow, their colours white, intimating purity, and their motto the last words *Higgaion, Selah*. To speak more plainly, call the Verse a Sermon; in it are the three usuall parts of a Sermon, Doctrine, Reason, Use; the Doctrine affirming, Reason confirming, Use inferring, in fine observe these three plain and pithy severalls.

1 A general proposition concerning Gods manifest Justice asserted, *the Lord is known in executing judgement.*

2 A particular exposition and exemplification of that assertion annexed, *the wicked is snared in the worke of his own Hands.*

3 An implicate imposition of a duty to be performed in reference to both the former *Higgaion, Selah*. I shall gently strike these severall flints, each of them will afford various sparks to enlighten both the Text and day, in prosecution of which, let our Prayer be that that God who as on this day was gloriously known to the wicked in the execution of his reall, would now be graciously known to us in the promulgation of his verball judgements; and as the wicked were justly snared in the work of their hands, so our souls may be mercifully taken by the words of his Mouth, that the lessons which we shall heare and learn this houre, may be *Higgaion, Selah*, our meditation, comfort, and practice for ever, and so I begin with the

First Part.

A generall proposition of Gods manifest justice asserted.

The Lord is known by the judgement which he executeth.

The first word though not in order, yet nature, to be explained, is *judgement*, a word of various significacion, & large extenr, *verbum hoc judici utinam nemo transiret sine iudicio*; fit it is our judgements should be informed in the nature of Gods judgement, not needlessly to insift on the numerous acceptions of the word, know to our present purpose, Gods judgements are of two sorts, *iudicia oris*, *operis*, of his Mouth and his Hand, of his Words and works.

Psal. 19. 9.

119. 7. 13. 20. v.

Judgement is frequently applied by *David* to the words of *God*, and that not without just reason, since by them he commands as a Judge, in them he requireth nothing but what is just, and according to them he will one day judge us. Most commonly the Scripture applyeth judgement to Gods works. And that generally to the whole administration of his Government of the World, the way of God among men being styled his judgement, *Jer. 51. 4.* and of these *St. Paul* affirms they are *unsearchable and past finding out, Rom. 11. 33.* more especially, and that sometimes for his

1 Corrective and medicinall chastisements on the godly; So the Apostle *Peter* tells us, *Judgement begins at the house of God, 1 Pet. 4. 17.* and they are fitly so called for this reason among others, because God tempers them with judgement, and manageth them with discretion according to the Prophets Prayer, *Correct me, O Lord, but with judgement, not in thine anger, lest thou bring me to nothing, Jer. 20. 22.*

2 Sometimes for his vindictive and extirpall punishments of the wicked, begun in this World, consummated in the other; of this Judgement God hath made a due preparation; and the wicked have a fearfull expectation, as being a judgement without mercy; and of this sort is the judgement in the Text to be understood. The reason of which appellation is well given by *Musculus* to be partly, because these punishments are inflicted by God as a Judge; chiefly because they are most just and right. There is not lesse verity then severity in all Gods proceedings against sinners; we are sure saith *St. Paul*, *that the judgement of God is according to truth against those which commit such things, Rom. 2. 2.* it is observable for this purpose that God compares his destruction of *Samaria* to a line and of the house of *Ahab* to a plummet, *2 King. 21. 13.* *ut ostendat se non precipitem fieri*, that he might appear not rash but righteous in his sharpest strokes on the wicked, measuring all his actions by the straight line of justice. The judgements of his Mouth are sometimes *obscura*, always *vera*, though difficult, yet true, and the judgements of his Hand are sometime *occulta*, never *injusta*, though secret and strange, yet just and equal; nor is it *amor vindictæ* but *zelus justitiæ*, love of righteousness, not revenge which makes him to

Proverb. 19. 20.

Heb. 10. 27.

James 2. 13.

Musc. in locum.

2 Execute judgement, I forme Light, and I create Darknesse, saith the Lord; Isa. 45. 7. Light is put before darknesse, but darknesse joynd with Light; God the Author of both. Mercy is most naturall to God, flowing from him as water from the Fountain, light from the Sunne; but yet Judgement is sometimes squeezed from him as wine out of the Grapes by our sins. Hee calls it indeed his *strange Worke*, but yet it is his work and he will doe it. It is true the instruments of vengeance are called a razor *that is hired* as though God had no weapons of his own, but rather then sin shall want its just merit, and justice her due satisfaction, God will hire instruments and command execution to be done. I have read of a Loadstone in Æthiopia which hath two corners; with the one it draweth to, with the other it puts the Iron from it. God (beloved) hath two Armes, of Mercy and Judgement, two Hands, of Love and Wrath; with the one he draweth, the other he driveth, the one stroaketh, the other striketh; and as hee hath a right hand of favour wherewith to lead the Saints, so hee wants not a left Hand of fury, wherewith to dash the wicked in peeces. True it is as *Solomon* intimateth Judgement is not presently executed against the evill doer, the cause whereof is not *negligentia* but *clementia*, *infortitia* but *tolerantia*, a mercifull patience, not an ignorant negligence; and however though he have woollen feet yet his Hands are Iron, his executions may be slow, they will be sure, it is one of his choyce attributes *by no means to clear the guilty*, and he is no lesse a just Judge, then an indigent Father. We all like *Polyphemus* see with one Eye, with *Malchus* have but one care, like the *Benjamites* cast the stone with one hand; we love onely to suck the Dug of compassion; to be fed with the Milke of mercy: but let none flatter themselves, wee must expect judgement should grate our Eares as well as mercy tickle them, knowing that if we will not heare, we shall see; for the Lord is known by executing judgement.

Isa. 28. 21.

Isa. 7. 20.

Eccles. 8. 11.

Exod. 34. 7.

3 The Lord is known. According to the *Caldee* Paraphrase it is translated, *manifestum est Deo & cum Deo iudicium quod fecit* Gods judgements are known to or with him. Learned *Mnis* renders the participle impersonally *cognitum est*; it is a known, tryed, experienced truth; God doth judgement.

Both

DNI

γινώσκεται.
Innotuit Trem
Participium
omnibus tempo-
ribus accommoda-
ri potest. Lor. in
locum.

Both these seem too short of the Psalmist's meaning, the vulgar Latine reads the words in the future Tense, *cognosceatur dominus*, referring to that last and great judgement, wherein most eminently and universally the Lord shall be known a just rewarder and avenger. *Hugo* makes mention of a threefold day, wherein God is known of Tribulation, death, and judgement the last and most dreadfull day of all. The 70 and the generality of Interpreters read it in the present and preterperfect tense, hee is and hath been known, by executing judgement. That the Saints while they live may have a breathing time, and the wicked a taste of misery God executes justice on them now, and when he doth so, he is known to be *Jehovah*.

God though invisible in himself, is both audible in his Word, and visible in his Acts; and indeed *plus oculo quam or aculo*, we read him more easily in the Patent of his works, then Charter of his Scriptures; true it is the noblest demonstration of things is from their causes, the neerest from their effects and performances; the former cannot be made of God who is the first cause, the latter is made by his actions. *Sensus assensus sunt*, we soonest assent to what we behold, and we all with *Thomas* are backward to believe till we see with our eyes, feeble with our hands, and put our fingers in the print of Gods Workes.

Now there are three sorts of Acts, by which God makes himself known.

Omnipotent in working miracles.

Gracious in dispensing favours.

Vindictive in executing judgements.

By his Omnipotent he is known to all the World.

By his gracious to the Church.

By his vindictive to his enemies.

Aliter suis, aliter impiis innotescit Dominus, God is in a different manner knowne to his own, and his enemies; to his, in condonation of their sins, and donation of blessings; to his adversaries, *modo non solum mirabili sed miserabilis* in imputing their sins to them, inflicting his judgements on them; indeed *Judicia indicia*, every judgment on the wicked is a character, yea Oracle to evidence Gods presence. *Tunc demum deum cognoscimus cum penam exigit de impiis*, then do all men see the Majesty of

Misc. in locum.

of a God, when the wicked fee the stripes of his Rod, these are *paginae auctorem suum nunquam tacentes*, lines which cannot conceal the Penman; bookes that ever speake their Author, and the plainest paths wherein we may trace the footsteps of a deity. *Oleaster* derives the name *Jehovah* from *יהוה*, that signifieth destruction; I will not assert the naturalness of the Etymology; yet thus much is true, when God brings calamity on the wicked, he gains glory to himself, and manifestly appears to be *Jehovah*. Whilst God is *injuriae patiens*, suffering wrong from his enemies, he seemes as it were to be asleepe, and the World takes little notice of him: But when he is *vindictam agens* doing right he sheweth himselfe the Judge of the World. What full characters of his attributes doth God write in the blood of the wicked? to wit,

The infiniteness of his mercy to the Saines, who are hereby preserved;

The severity of his Justice on the ungodly, which is herein declared;

The integrity of his faithfulness in both promises and threatnings, which are herein performed.

By his judgements it is that he is known.

In the perfection of his holiness hating all sin.

In the Almightiness of his power subduing his enemies.

In the Sovereignty of his Dominion rylng all Creatures, so that upon just ground the Psalmist asserts, *the Lord is known by the judgment which he executeth.*

To close up this first Generall.

I O that you to whom though not the name *Jehovah*, yet *Elohim* is given in Scripture, of whom this Lord hath said *ye are Gods*, would be like to God, and make your selves known in your office by executing judgement; be sure it be judgement, according to the rules of Law & Justice; otherwise you do not execute but persecute. To pardon Ravens and censure Doves, to pass by blaiphemes against God & punish misplaced words towards men, to connive at wilful profanations, & condemn ignorant or passionate miscarriages, is not *משפט* but *צדקה משפט* but *צדקה*, as the elegant Prophet phraseth it, *Isa. 5. 7*. But in a way of right and equity spare not to shew your selves resolute,

Ambrose.

Elohim

Use.

In speciall to
Magistrates.
Psal. 82. 6.
Dat veniam
corvis vexat
 censura Colum-
bis, Ovid.
Not judgment,
but oppressi-
on; righteous-
ness, but acry.

*Qui de malis
panis non su-
mit, bonos iniu-
riis afficit.
Se male benefi-
cio nullam gra-
tiam reportare
quam maleficio
penam non irro-
gare
Hosea 12. 6.
Zach. 7. 9.
Jer. 48. 10.*

it was a wise saying of *Pythagoras*, he that doth not malefactor's right, doth the good wrong, and *Cato* professeth he had rather be ungratefull then unjust. God bids Magistrates keep judgement, but not as a prisoner; execute it, but not as a Malefactor; keep it, that is, observe; and execute, that is, performe: Oh remember justice is Gods legacy, and he hath made you his Executors and Administrators; be carefull to see his Will fulfilled; Execution in Policy is like Elocution in Oratory, the prime of all. It was a good Speech of one concerning *Nerva* his Government, *malum esse eum imperare sub quo nemini quicquam liceat, sed longe peius esse sub eo vivere sub quo omnia liceant*, to English it in few words, Tyranny is better then Anarchy. Saint *Augustine* pithily layth of a remisse Magistrate *parcendo sevit*, he is cruell in shewing mercy, and that not only to others but himself, incurring that curse which belongs to him who doth the work of the Lord negligently; that Apothegme of *Lewis* the thirteenth of France, being most true, *that Prince which caw and doth not punish, is no lesse guilty then the offender.*

On the other be that *Machiavelian* policy from those who have the bridle of authority in their hands, to lay the reynes on every ones neck, and allow the people to do what they list; That grosse Hereticks, obstinate Schismaticks, or open prophaners should passe without due censure for feare of losing a party; no, rather take up that heretick resolution, *fiat iustitia, & ruat mundus*; let Justice be mayntained, though the World be ruined. But what ever carnall reason may suggest, wee shall finde at last no better way to prevent the ruine of the Campe, raging of the Plague, drowning of the Ship, then the stoning of sacrilegious *Achans*, slaying adulterers *Zimri* and *Cophyes*, and casting froward perverse *Jonahs* overboard, Obedience is the best sacrifice, punishment of disobedience, the next; and were Magistrates more, God would be lesse known in his judgements.

*Josh. 7. 21.
Num. 25. 11.
Jonah. 1. 15.*

*In generall to
all.*

Oleaster.

Let the Lord be knowne, and acknowledged in his wrathfull executions. Better indeed were it to know him in his liberall collations as a Donor; but however let us know him in just visitations as an Avenger, since as one well, *idcirco à Deo flagellamur ut cognoscamus iratum; quem nolumus cognoscere pro-*

propitium; therefore doth God thunder and lighten in his punishments; that we might own him in these, who would not behold him in the shining of his love; the truth is, we are all too loth to know God even in those afflictions he inflicts on us; how long was it ere *Pharaoh* is brought to take notice of God? *Moses* comes with a Message, and he cryeth out *quis dominus?* *who is the Lord that I should obey his voice*, nay, when not only Gods word in his mouth, but a rod in his hand was stretched forth before and against him, he would never set his heart to it till after renewed strokes and miraculous effects a confession of Gods finger is extracted from him, and his Magicians; we rather ascribe cross events to secondary then the supreme cause; *Noahs* Flood to an extraordinary concurrence of watry Planets; the drowning of *Pharaohs* Hosts to an inconsiderate adventure upon too high a tide, and not to the wrath of God the sole cause of both; but let us remember though we will not, we shall against our will know the righteous Judgement of God, and God in his righteous Judgements. There are two things which *Iehovah* makes his Enemies know in the day of his indignation, themselves, himselfe, their impotence, his might, their mortality, his eternity, their vilnesse, his Sovereignty both in the *Psalmes*, and both verses attended with a *Selah* as most observable; themselves, that they are but men, v. 20. himselfe that he is *Iehovah*, in this verse. As for us, let our endeavour be, though we cannot comprehend, yet to apprehend God; and that as in the height of his Majesty, length of his patience, breadth of his benefits, so in the depth of his Judgements; and as in all, so especially those which snare the wicked in his owne works, and so I am fallen on the

Exod. 7. 23.

Second Generall.

A speciall exposition and exemplification of that affection annexed; *the wicked is snared in the work of his own hands*. The wicked, *ἀμαρτωλός* so the 70 peccator, so the vulgar; and true it is univervally of every sinner, his own workes snare him; it is *Lorinus* his note upon the Text, that sins are called the *works of our own hands*, because nothing is properly our own but sin; the Merchant in the Gospel sold all he had to buy the Pearle, that is his lusts; nothing else being ours; and in these sinnes is the actor snared; every sinner saith Saint *Hicrome*, carrieth about him

C

ropes,

The Hebrew word used **עמל** signifieth both *opus* and *operis merces*, as a vertuous action is its own reward *Psal.* 119. So ambitious work, a punishment to it selfe.

עמל עמל
idem quod.
עמל עמל
commo-
veri.

קפ *palma.*

Apoc. 9. 8. 17. 4

ropes, bands, torments to vexe himselfe, and Saint *Austin* in his Confessions *ipse sibi inordinatus animus pona est* An irregular mind is her own executioner; and he that is wiser then both, tels us *His own iniquities shall take the wicked himselfe, and he shall be holden with the cords of his sins*, *Prov.* 5. 22.

O! see the folly and deceitfulness of all sinne; *dammungis, pun-git*, with *Joab* while she kisseth the wounds us; *proponit quod delectabile supponit quod exitiale*, by pleasing proposals to flesh and bloud she allureth, and ruineth flesh and spirit; by the mantle of darkenesse, robe of honour, cloake of excuse, veile of modesty, yea sometimes cover of Scripture, and habis of vertue, she deceiveth and destroyeth the foolish sinners.

More particularly, the Hebrew word noteth an unquiet turbulent, seditious and mischeivous person, one that is ever working, and accounts not himselfe well but when he is doing ill, nay, though it be **עמל** a laborious and painfull employment, the impriety of his heart speeds the improbity of his labour, for the accomplishment whereof he useth not onely industry but secrecy, *the mark of his palmes*, for so the Hebrew word signifieth, and is accordingly rendred by some *opere palmarum signum*; the *Palmes*, saith *Ansforth*, is a place where sickness may be hid, and wicked men are closely industrious to accomplish their hellish designs.

The locusts in the *Revelation* are said to have womens haire; the *Hyena* a mans call; the *Crocodile* mourning teares; the *Syren* Melodious notes; and the whore of *Babylon* her golden and sugred cup of fornication wherewith she makes drunke the Kings of the Earth, What *Carbo* spake of *Sylla*, is true of the Churches Enemies, they carry both the *Lyon* and the *Fox* in their breasts; and truly *Major metus ex vulpe quam leone*; the more secret, the more pernicious; still waters are ever the deepest, and silent counsels thunder the loudest. But yet neither policy, nor industry, activity of hands, nor subtilty of wits, can speed the designe or prevent their ruine; for he is snared in his own work.

Corruit he falls, so the vulgar, *capta est*, so *Remigius*, *ut mus in muscipula*, he is taken as a mouse in a Trap: This work in the former verse is compared to digging a pit; what more laborious hiding a net, what more subtle? and yet he falls into the one, and

is caught by the other; sinned he is in the disappointment of his intentions to ruine the Saints, yea against his intentions to his own destruction, and which is more emphaticall, we may read the preposition *in* not only in but by, the wicked perishing by, and that not anothers, no not so much God, as his own hands; there need no trouble of devising a new stratagem; his own actions are sufficient to undoe himselfe.

The plotting of the wicked against the godly is like the throwing of a stone upwards, which falls down upon his head that threw it; and whereas the casting up is violent, the falling down is naturall; so true is that of St. Basil, it is not *adde a peccata*, but *in sua natura*, not so much the punishment as nature of wicked counsels to entrap the owners; that allusion of St. Hieron concerning the delusion of the Bow is very remarkable to this purpose; then a Bow is deceitfull, *enim sagittas paratur in ore & saucias remittitur*, when instead of sending the arrow forward it woundeth the Archer, yet such are all the Bowes the wicked bend, and Arrows they make ready to shoot at the upright in heart, St. Austin excellently represents the perniciousnesse of wicked workings by the kindling of a fire; that which burneth another must first be kindled itselfe, and as he excellently proceeds, *Ad alia ut alter non nocent fieri potest, at tibi ipsi non nocent, fieri non potest*, that thy malice should not prejudice thy brother, it may be, that it should not prove injurious to thy selfe can never be, since what we brew we must drinke, the fetters which the sinner makes he must weare, wickednesse ever retorts on the owner; and no juster Law then that the workman should perish in his own impious and injurious Artifices.

Search if you please with *Ahasuerus*, the Records of time, sinned, Ecclesiasticall and prophane stories, you shall finde this aphorism verified in all ages upon all sorts of persons.

Began with him who is emphatically called *the worlder*, both the wicked and the witty one; how was that Sophister of worldly wisdom caught in his own fallacy? whilst he crucified Christ, he crucified himselfe; and endeavouring by death to subdue the worlds Saviour, he was his own destroyer.

The disciples must not expect to fare better then the Master, the children then their Father; nor did they, the *Jews* (*Iudean*)

Petus verbum
habet, compedes
quam ipse fecit
ipsis ac gesser
faber.

Mat. 23. 19.
In magistros
scelera redig-
erunt suos, Sen.
Nec lex est in-
fior ulla quam
necis artifices
arte petire sua.
Ovid.

John 8. 44.

John 11. 48.

Mat. 21. 38.

Judg 9. 53.

*Quemadmo-
dum revertitur
pax in Deser-
tos, ab eis qui
non receperant
benedictionem
patis; ita etiam
malitia peccato-
rum quae in illo
nocere conantur
in eorum verti-
tur perniciem,
Amb.
Adeo ut ventu-
rum praelia ferre
non possent, &
propria spiculis
sternerentur.*

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

Idem.

who were of their father the devill in the sentence of truth it self. They murder Christ least the Romans should come by murdering him the Romans comming is hastened it is S. *Austins* observati-
on on that parable of the husbandmen; under whom is meant the
Jews, they say, come; this is the heire let us kill him, ut posside-
rem occiderunt & quia occiderunt perdidērunt they slew him
that they might gain; because they slew him, they lost the in-
heritance. Memorable is the example of *Gideons* spurious son
Abimelech who by slaying 70 of his brethren that he might
enjoy, lost both the rule and his life, and of *Sauls* putting *Da-
vid* on the attempt of killing 100 *Philistims* with promise of his
daughter, but desire of his life, upon which S. *Gregory* well
observes, unde succrescentis militis vis am se extinguere credidit,
virtutis ejus gloriam inde cumulavit, the means which he used to
bereave him of his life, advanced his honour. Time would fail
to tell you of *Achitophels* halter, *Hamans* gallows, *Goliaths*
sword, *Nebuchadnezars* fiery furnace, of all which that of Saint
Ambrose is verified as the peace of the Saints, so the plots of
the wicked return into their own bosoms.

The same Father giveth a notable example in some of the
Churches enemies, who waging a War, were so mastered by
the violence of a mighty winde that their Bucklers fell out
of their hands, and their own darts were driven upon them-
selves; what should I tell you of *Alexander* the first, who was
poysoned with the same poysen he had prepared for some of
his Cardinals? Cardinal *Balue* who was made to hang off one
of those cruell prisons whereof he had been the inventor; Pope
Hildebrand and servant, who stumbling was killed by that stone
hee should have thrown on *Frederick* the Emperour at his
devotions; *Eutropius* the Eunuch who first stood in need of
the benefit of the Church to save his life, after he had obtain-
ed a prohibition against it from the Emperour; and of *Gryphus*
his mother, who upon just suspicion was made to take that
draught wherewith shee intended to poysen him. All or
most of the conspirators against *Julius Caesar* dyed by the same
daggers wherewith they stabbed him. *Marius* was wounded
(being commander) with the sword himselfe made, when a
Giant who tooke pleasure in throwing downie
scram-

scrambling mariners from the Rock, was himselfe cast down by *Tibiscus*. What should I say to mention *Phaon* his Bull, *Maxentius* his bridge, the Romish womens poysons, the *Hertriscan* South-layers counsell concerning *Horatius* his image, which was so apparently dangerous to themselves that the children sang in the streets according to the Greeke Poet, *ὁ δὲ καὶ βέλτερος βουδόντι κακῶν* the evill counsellour is most his own foe. That the wicked are thus snared, nothing more frequent; but by whom; the Text implyeth it and *Eliphaz* expresth it, the Lord *taketh the wife in their own craftinesse*; Job. 5. 13. The hand of malice maketh the pit; and the hand of justice puts in; the hand of cruelty weaveth the web, and the hand of providence snareth the maker in it; *God is known in all his judgements*; but especially in those of this nature, which cannot be ascribed to chance or fortune, but onely God; *palam est & omnibus manifestum*, sayth reverend Calvin, *cum impij illaqueantur, Deum iudicij partes implere*; God as a Judge is most eminently declared when the wicked is unexpectedly snared; by this means above others the enemies are shamed, and God is honoured; cloathing with shame and their own confusion are joynd together, *Psi. 109. 29.* indeed what greater shame then to be blasted in their hopes, out-witted in their policies, and ruined by their own devices? nor is the honour lesse to God then the shame to the wicked; it is the noblest way of conquest to foyle an enemy at his own weapons; what greater glory to *Beniah* then to slay the Egyptian with his own spear, *2 Sam. 23. 20.* God never appears so glorious, as when he makes the viperous works of his enemies, to eat out the bowels of their own Mothers. By these passages of providence the depth of his wisdom is obvious to the most shallow capacity, both detecting and defeating, counterminding, nay undermining the closely contrived plots; and not only so, but the height of his Justice in causing them to gather rods for the punishment of themselves, and making the wicked smite to forge the instruments of their own ruine. *psalm 140. 12.* *et non gaudebit* To winde up the bottome of this thread. *psalm 140. 12.* Let the wicked tremble, and their joynts like *Belshazzers* smite together in the apprehension of this truth; lest cease their

Hesod.

Calv. in locum.

Use.

Dan. 5. 6.

*Esse colto con il
forto in mano.
Psal. 78. 30.*

Wicked and
fools are syno-
nimous.
Psal. 5. 5.
Prov. 14. 9.

their mischievous workes; and cause both their hands to fall and their hearts to faint; for tell me is there not a cause? when according to the *Italian* proverbe they are in danger of being taken with the theft in their hands; While the meate was in the *Israhelites* mouthes; Gods wrath overtook them; and while the ungodlies designs are ading by their hands, the judgement of God findes them out. Why so much pains and secrecy to so little, nay to so bad purpose? know they not that their mischiefs like over-charged Peeces will recoyle upon their own breasts? that they build the walls of their hopes upon a sandy foundation, which will fall upon their own heads? fond men to kick against the pricks, nay which is worse, bestial, since like the Boare they run with violence against the Trees of righteousness, and thereby dash out their own brains. Surely what the Moth is to the Garment, the Worme to the Tree, Rust to the Iron, that is, a mischievous work to the Author, fretting, eating, consuming him that acts it. *Improbo homine nihil inbecillius*, none weaker then the wicked, whole weapons are so easily wrested from him, and employed against him. It is hard to say whither is greater the sin or the punishment, since the malicious man though against his will is a selfe murderer. He soweth curses like hempeed to make an halter for himselfe, and all such sooner or later shall have cause to say ——— *propria configuratione armis*, our armes are our harmes, and our own conceptions the death of their parents. ——— Let the Saints encourage themselves in the daily accomplishment of this doctrine, let them make a happy construction of the wickedes miserable destruction, even to banish immoderate fears far from their thoughts. *Hec tibi docet heri* sayth God, *trahet heri Apple of mine Eye*, *Zach. 12. 8.* of his Eye; so some read it, it being most true that the dust which the Churches adversarie raise against her, flyeth in their own eyes. Let not then the Saints looke at their present intents, but their works future events; their imagination, but Gods Ordinations; their raging fury, but Gods ruling Sovereignty; their subtil craft, but Gods sublime wisdom, which both over-powers and over-teacheth them; and let this be *Higgaion, Salah*, the last part.

The third General.

A tacite imposition of a duty to be performed by the Saints
Higgaion, Selah.

Few words and obscure, but full and important, containing more matter then could well be couched in so short a compasse by any other language.

The word *Higgaion* is but twice used besides in sacred writ, and that in the Psalmes; the terme *Selah* according to *Athanasius* 71 times in the Psalmes, and thrice in *Habacuk*; both together are no where found but in this verse; a manifest argument of more then ordinary, both weight and worth in this Scripture. The 70 and the vulgar wholly omit them; upon what just reason I see not. Some only conceive them as interjections expressing a sodain passion under an imperfect sence; but if you please to dive into this sacred Sea, you shall finde a rich pearle in the cragged shel of both these Words.

Pl. 19. ult. 91. 3.

1 *Higgaion* is generally derived from *הגות* which signifies *locutus est*, to speake, and that properly with the mouth, metaphorically with the heart: a word that noteth (saith one) such a study and exercise of minde as oft breaks out into voyce. Both constructions may afford us instruction, that the judgements of God deserve, and challenge both our serious meditation and ready promulgation.

2 They are to be meditated and pondered in our hearts; when God had made an end of his works he appointed a Sabbath to rest in from his works, and to delight himselfe in what he had made, *qui Sabbatizavit creando docet nos Sabbatizare meditando*, he that appointed a Sabbath from the Creation, teacheth us to solemnize Sabbaths, yea to spend our dayes in meditations. The Works of God may well be resembled to choyce hangings: which must be spread abroad by diligent contemplation, not folded up in oblivion; or to dainty dishes which we must not *deglutire* but *ruminare*, swallow down, but chew carefully, so as we may taste the sweetnesse of them. They that goe down into the deepe, sayth the Prophet *David*, behold thy wonders, and onely those who goe down into the depth of sacred contemplation, can and shall see the wonders of God; every common Star of Gods goodnesse deserveth our Eye; but chiefly

Pl. 107. 23, 24

chiefly the blazing Comets of his vengeance, lest while we neglected to set them before our Eyes, they fall down upon our backs; and as all Gods judgements, so especially his wonderfull snarings of the wicked; this among others it is that *Eliphaz* calls on *Job* to warke to wit, that the steps of a wicked mans strength shall be straitned, his own counsell shall cast him down; for he is cast into a net by his own feet, for he walketh up in a snare. This is the buely way to make others miserie, our happinesse, their damage, our profit, while what they seele we behold, nor yet is this enough unlesse to meditation we joyne

Job 18.2. & 7.

3. *Premeditation* in publishing with our mouthes the Works of Gods hands; this was *Dauids* resolve to speake of Gods Righteousnesse and his Praise all the day long. *Psalm* 35. ult. And for this end among others, he calls the Tongue his glory, as being his best instrument to set forth Gods glory, the extent of this Word is well expressed to be *inimicus murmur ex grato pectore emansans Desilaudim*, a ready narration of Gods prayse from a gratefull breast; thus *Treviernus* renders it *sonum*, and others *solemnis sonus*, with a solemn sound to proclaim the Judgements of God. We must neither bury in oblivion, nor smother in silence Divine Justice in the wickeds ruine. The vowels of Gods works are not to be joynd with mutes; the dumbe Devill is as odious to him as the deaffe; wee must not be like *Phimies* *deoponi* without Lips, Tongue, and mouth, to shew forth his parise; Indeed *sermo index animi*, the Tongue is the Hearts Midwife, and as our Hearts indite a good matter, so our Tongues should be the Pen of a ready writer, *Psalm* 45. 1. the Psalmist joyneeth the words of his Mouth, and the meditations of his heart together, *Psalm* 19. ult. as being inseparable companions in publishing our Makers glory. Meditation must not be still borne; the fire that burneth within cannot but flame forth. By serious thoughts we make an impression of Divine Judgements on our selves, but by our words wee make an expression to others, whereby though Gods honour can receive no essentiall addition in it selfe, yet it hath a clearer manifestation to others.

וַיִּשְׂמְחוּ
וַיִּשְׂמְחוּ
gaudebunt iusti.

The *Caldee* Paraphrase expresseth more then both these, to wit, an affection of joy in meditating and proclaiming the judge-

judgements of God; we must not onely thinke but say, and say but sing, and sing but shout, yea, boast and glory in the just vengeance of the Almighty. We have all joyned together, *Ps. 64* at the 8th versmention is made, of the judgment, in that the *wickedes tongue shall fall upon his own head.* In the following of our duty, to consider wisely declare faithfully glory joyfully herein, to the end of the Psalm. When the wicked are brought to and condemned at the bar of justice, it is *Hilarie Terme* with the Saints. *Zechary* doubles the exhortation, *Rejoyce and sing.* *Zeephany* trebles it, *Rejoyce, sing, and be glad.* The Church hath ever praised it, *Moses* and *Miriam*, *Barack* and *Deborah*, the whole Church of the Jewes, all thankfully rejoycing in their adversaries destruction. So true is that of the Psalmist, *The righteous shall rejoyce when he seeth the vengeance, he shall wash his feet in the blood of his enemies.* Not as it is their misery, but Gods glory; their confusion; but others conversion: a revenging of their own wrongs, but a satisfaction of Divine justice.

Zecl. 2. 10.
Zeeph. 3. 14.

Psal. 58. 10.

2 To seale up my discourse of the Text with the word *Selah*, the broad Seale of *David's* Hymnes, and this verse. A little word, yet I might expend a great deale of time in explication of its severall references to the matter, Musick, Auditors. But I must hasten.

Avenarius sayth, in all the Rabbins he cannot finde a certain signification of the word; as for the Etymology, some derive it from *סלס* *consternare*, and so it is sometimes a note of humiliation and dejection, *Psal. 79. 11. 68. 7.* others from *סלס* *elevare*, and so it notes *elevationem vocis ad Psallendum, mentis ad meditandum*, a lifting up of voyce and heart in singing that to which it is annexed. If wee consult with interpreters, wee finde a double sence of the word, noting eminencie and perpetuity, seriousness in, and duration of the duty.

1 Seriousnesse, *Ob rem summe meditari. Trem. res digna qua inimo peccare reponatur.* Our first, nay second thoughts fall short of Gods works; it was *Eliphaz* his counsell to *Job*, that he should stand still and consider the wonderous works of God, Chap. 34. 17. Wee must not onely (as we passe by) take a cursory view of, but rather stand still, or sit down, that wee may

D

draw

draw the picture of God in his punishments; it is not a transient aspect, but an exact view, whereby our hearts may be the more affected with them.

□□□□
Meditatio sem-
per. Hier.
ad. n. act. Sym.
Psal. 111. 4.

2. Constancy. The Caldee and *Hierome* read it, for ever; the Hebrew Doctors say; that where *Netzak* or *Selah* are used, it notes no end of that thing. The sweet spices of Divine workes must be beaten to powder by meditation, and then layd up in the Cabinet of our memories. God hath made, saith the Psalmist, his *wonderfull works to be remembered*; he gives us the Jewels of deliverances not (because of the commonness of them) to weare them on our shooes, as the Romans did their Pearles; much lesse to tread them under our feet; but rather to tiethem as a chaine about our necks. He workes strange and glorious judgements, not to be written in sand or water, but rather in Marble with a Pen of Iron and the point of a Diamond. The Impressions of Gods marvellous acts upon us must not be like that which the stone makes in the water, raising circles, beating one wave on another, and for a time making a noyse, but soon after it sinks down, and the water returneth to its former smoothnesse: so we while judgement is fresh, to publish it from man to man, and soone after let it sinke into the depth of oblivion, and we returne to our old finnes. *David* was of another mind, who resolveth to *remember the yeeres of the right hand of the most high*, Psalm 77. 11. The Heathen had three graces inseparable sisters; the one to give, the other to receive, the third to returne, and all painted young; to learne us, that benefits should never wax old in our remembrance.

For this cause the Saints of old composed songs, appointed Daies, penned Chronicles, erected Monuments of Gods goodnesse and greatnesse. In this respect for ever honoured be that Honourable Parliament, who made it *statutum diem* & *statutum ann. legem*, enacted it for a Law in *Iacob*, and an Ordinance in *Israel*, the solemnization of this daies deliverance.

And deservedly commendable is your practice, my Honourable Lord, and worthy Senators, who have with joy and triumph presented your selves this day in the Courts of the Lord. Methinks your gratitude appeares of the same colour with

with that of the robes you wear, a Scarlet colour, dyed in grain; such as length of time wipes not off. Nor must I forget to encourage you the Tribes of our Jerusalem, the Heads of those Tribes, who wear the Liveries of praise, and are come up to the House of the Lord to give him thanks.

The houre I see is expired; but surely what *St. Austin* said of the Feast of Pentecost I may well apply to this Festivall, *Gaudet produci hac solemnitas*, it would be extended beyond an houre, nay a day. I could ever wish with *Joshua* that the Sun would stand still, the day were twice as long, that we might enlarge our joy, while the Romish Profelytes gnash their teeth.

What then remains, but that as the Prophet *Elijah* stretched himselfe on the Shunamits dead child whereby it revived; so I the severall parts of this Text to this dayes occasion, that the dying memory thereof may revive among us?

Having drawn the picture of my Text in its severall lineaments, what is wanting but that I take a review, compare it with the pattern, and let you see the likenesse of the Text to the time, that so it may appeare drawn to the life?

Finally, having cut out and made up the garment of this Scripture by explication, give me but leave to put it on by application, that you may see how fashionable it is for the time, and beneficiall it may be to your soules, and I shall then dismiss you.

Arrangement or an Application of the whole to the Gunpowder Treason.

For our cleerer and quicker dispatch, be pleased to walke with me through these three Stages. The enemies worke, Gods work, our worke; what they would have done, what God did doe, what we should and ought to doe. The worke of mischief in which they were sinned. The worke of judgement wherein, if ever, God was known. Our work of duty, now and ever to be performed.

1. The adversaries work. *Opus mirabiliter singulare, & singulariter mirabile*. Such as the present age may well admire, the future age will hardly believe, and no former age can parallel. A treason without a reason; yea to use *St. Hieroms* expression,

of the face of the fourth Monarchy, without a name, *qua crude-
litas sine modo*, cruelty without measure. A worke without a
match, though to have been acted by a Match; in a word, a
plot so odious, a Tragedy so direfull, that the actors would
not have owned it when effected; but as *Nero* fathered the bur-
ning of *Rome* on the Christians, so had they prepared a Pro-
clamation to cast it on the Puritans.

If you aske who were the authors of this worke, the word
in the Text well fits them, they were *wicked*, seditious, yea
traiterous troublers of Israel; the word is singular in the
Text, and it was one wicked incendiary, *Faux Orci*, a Firebrand
of Hell, that should have put the *consummation* of this horrid
worke. But withall the word is taken collectively, and there
wanted not a combination of wicked men in this designe; those
in the Text are called in the former verse Heathen; these in
the plot were Papists; so much the worse; because pretending
Christians.

We shall doe no wrong to that *Caiaphas*, high Priest of Rome,
and man of sinne; not *caput*, but *cauda Ecclesie*, if we attribute, at
least, the encouragement of the worke to him, as being, though
not an actor, yet by his Bulls an abettor of it; such have their
Popes indeed ever been, their *Urbanes Turbantes*, *Pii Impii*, *Cle-
mens Inclement*, *Hildebrand Helbrands*.

We shall doe as little injury to the Jesuites, Jebusites, Judasites
rather, if we impute to them the contrivement of the worke.
These indeed are the onely Schoolmen that fetch arguments
out of the Shambles, and conclude all their Syllogismes in
Feris; the best Pulpit men to strike to the heart with dead, not
lively, occisory, not operatorie Sermons. They may well be
called *Centiman*, as having a finger in every State, and know
no better way to build up their Church, then by blowing up
Kingdomes. Theirs was the head worke, and tongue worke in
this plot, to absolve, resolve, pray, prophecy. You have heard
their Psalmody, *The memory of novelties shall perish with a cracke*.
That when it had come to passe, it might have been said,
The mouth of the Lord hath spoken it. They were the men who
justified as lawfull, nay sanctified as pious, yea, would
have

have glorified as meritorious, this hellish worke.

The actual managing of the worke, was by a certaine number of English Gentlemen; but with Romish hearts, who drew together like an Impostume to an head; theirs was the hand-worke to hire a Cellar, digge through the wall, buy in the provision, and execute the project; and so the accomplishment of the worke was theirs; the Jesuites as the Poet, and they as Actors in this Tragedy.

If you inquire what moved them to the desigine, they tel us in their Confessions, Religion, Necessity, Conscience; wicked men indeed to defend slaughter with conscience, cover mischief with necessity; patronize Rebellion with Religion; no wonder their rage was fierce, when grounded on a false zeale. It is the worst madnesse *insanire curatione*, nay *religione*; to be madde with an opinion not onely of reason, but religion; men are never more violent, then when they thinke God is of their party; and as charity is accounted coldnesse of Religion, so a pretended zeale of Religion causeth coldnesse of charity.

But what was the intent, or rather extent of their worke? In sum it was a Parliamentary breakfast, an irrevocable writ of dismission to that high Court; our Enemies will tell us where our strength lyeth; it was to have *cut off head and taile, root and branch in one day* as the Prophets expression is. *Esay 9. 14.* One hath well presented the marke these wicked shot their arrowes at in five words.

Rem, Regem, Regimen, Reginam, Religionem.

The King apparrelld in his Royall Robe, with an Imperiall Crowne on his head, holding a Scepter in his hand, sitting in his Throne, in the midst of all his State, should have beene depozed from his Majesty, nay, exposed to their cruelty.

The Queen his consort in wedlock, shou'd have beene his consort in woe, and the Prince at their knees, heire apparant to nothing but their misery. Briefly, the hope of succession, oracle of wisdom, Chariots of Israel, butteresses of strength, guardians of justice, Masters of Assemblies, glory of Nobility, and flowre of the whole Kingdome, should have been cropt, cut off, destroyed, had this worke succeeded.

Achitophels

Achitophels Treason against King *David*, the *Palatian* Schoolmasters treachery against the Noble youth of that City. *Hamans* conspiracy against the people of the Jews, were short of this; which was to have swallowed up King, Nobles, Commons, all; So that as *Asia* was called the grave of *Rome*, for the many Nobles buried there, *Westminster* would have been the grave of *England*.

A desperate attempt, and no lesse dangerous the meanes of atchievement; it was a worke of no small labour, a worke of their *Palmes*; no lesse secrecy. It was not to be effected by force of Armes, that is manifest, nor by stab of Dagger, that is visible, but by an insensible element, and that most fierce of all others, fire, and that most hellish of all fires, Gun-powder, couched in a darke vault, inclosed in Barrels, invironed with Irons, invellopt with wood, and coale, all fiery sewell. *Infidantur in abscondito* to use the Psalmists expression, they lay to the earth cover us, as fearing least the whistling wunde, or singing fowls of the aite should reveale it;

Psal. 142.3.

-----*Itum est in visera terræ.*

Those hellish Pioners spare no pains to digge out the bowels of their Grand-mother, Earth, that they might gnaw out the bowels of their Mother Country, and this just under the upper house of Parliament; that *where the Lawes* (said they) *received their life, the Law-givers might their death*. A death never to be painted out to the life, a brewing such as never the like was tun'd up for the destruction of three estates; a designe that should *uno actu, tactu, ictu, nictu*, with one touch, in one moment have sent those worthies of our *Israel* to the Grave, yea, in their intention to hell it selfe.

See here a cruell intent to shed blood, a brutish cruelty to tearre bodies in pieces, a devillish brutishnesse to do it by powder, may, indeed more then devillish; for whereas the Devill is said to *sweep with his taile the third part of the Stars of Heaven* these would have darkned the Sun, turn'd the Moon into blood, yea, swallowed all those glittering Stars of this Horizon, then united in an happy constellation, in obscurity.

Revel. 12.4.

That this worke of their hands may be the more prosperous,
they

they fow up their lips, swear a silence, and back that Oath with the Sacrament. *Carlines* inhumanity and inhumanity need be no wonder, who made his souldiers pledge each other in a draught of mans blood; these drinke the blood of God; and, as they conceive it materially; that they may strengthen their hands in their bloody designe, *Pauls* enemies vowed neither to eat nor drinke naturall food till they had kill'd him; these eate and drinke Sacramentall food to speed the slaughter of thousands; and among the rest of him that was more then *ten thousand* of us. What wickednesse will not men attempt to atchieve their intended malice?

How neere this work of darknesse was to have been brought to a fiery light judge you! It was not according to *Jonahs* Prophecy 40 dayes, nor 4 dayes, nor scarce so many houres; *noxx una interposita* one night betwixt, and but a part of that neither, ere the terrible blow had been given, and we destroy'd.

The hand of mischief was ready to have done the work, before it was known to be lift up; the snare on our heeles, before it was discovered to be laid; the poyson almost at our throats, before we could see what maner of liquor it was. We might well say with *David*, *1 Sam. 20. 3. there was but a step between death and us*; and apply that of *Anacharsis* concerning those that were in a ship 4 fingers from the water; *there was but 4 fingers between them and death*; a step, a finger of that Caitiffe of the Cave might have laid all our honour in the dust.

See, all things are in a readinesse, the plot contrived, actors design'd, Cellar hired, Engines provided, Powder hid, a train laid, and that black-bird of hell at hand, with the match to have put a period to the treason. How doe these audacious confederates applaud themselves in their pregnant hopes; and promise all their own. The next heire is designed; Proclamations prepared, Honours divided, Instruments of cruelty provided; not so much as the garments of the new Dukes and Earles but are made up. The letter said, *God and Man are agreed to punish the wickednesse of the Times*; but stay there: Man was agreed, God was not (blessed be his name) he was at, but not of their counsell: true indeed there was but a *TAUTUM*

now and the flames had gone over our heads. We were at the pit's brinke in the jaws of destruction, there wanted nothing but thrusting in of the *Falx*, sickle to cut us down, or *Fax* fire to blow us up; a touch of *Guy Faux* to have rent us in peeces, but
Nocte pluit tota, redeunt spectacula mane.

The ungodly were many nights digging a pit for us, and before morning they fall into it themselves he that was *Ho. Ho. Ho.* a present refuge, opportune helper, slept in, entrapped them in their own snare, and discovered his justice in detecting their malice, which leads to the second particular.

2 Gods worke *dignus vindice nodus*, a knot fit for a God to untie; not man but the Devill devised it; not man but God defeated it; *causa deus in yvasi natus*, it was not in the brains of men to prevent it, so far indeed from our prevention, that it could not come into our imagination, it was not in the Arms of men to oppose it; no band of men could have rescued from the devouring fire, onely in the *knees* of God, so that in this, if in any thing, the Lord was known as a just Judge.

Be pleased a while to trace the severall steps of the discovery, and you shall plainly behold, it was not, it could not be any other but Gods finger that manacled their hands, and snared them in their work; for tell me

What was it that extorted the meanes of revealing from his pen, whose tongue had sworn concealment; that made him, who was acting the ruine of many, to consult for the preservation of one? not any innate pitty in the traitor, but the overruling Sovereignty of God; What was it that inclined the heart of that Noble Lord, to publish and communicate the letter which detected the treason? Not popery or carnall policy; but the all-disposing providence of God. What was it inspired (I can call it no lesse) the brest of that Royall King, otherwise free from jealousie (as a badge of tyranny) to suspect the danger; and by a violent unnaturall construction of a phrase to finde out the violent unnaturall destruction that was hatching; not so much his own prudence (though otherwise great) but the wisdom of the Almighty. What was it, that insatuated the traitours who (while the plot was but suspected) had opportunity
to

to escape, that they should try the utmost, and afterward sharpened the edge of all mens spirits against them where they came to kill some, surprize the rest; even before a Proclamation could overtake them, but that just severity of God? Finally, what was it that prevented the surprizall of that Noble Lady *Elizabeth*, and insurrection of the Papists, when those Rebels whispered the feare of a Massacre into their eares, but the mercifull goodnesse of God; so that all the attributes of God were concentred, and met together in this dayes deliverance; and which is yet more remarkable in it selfe, and sutable to the Text, those Antichristian Mole-warps were taken in their owne pit; those Romish fowlers caught in and by their own net. Was it not a worke of one of their hands and pens that first gave cause of suspicion, and was the meanes of discovery; did not their owne tongue fall upon them, when the Colloquie betwene *Garnet* and *Hall* at the Tower proved the clearest Testimony against them, in a word, did not the Powder sinne flye in some of their faces? when among others two of the Traitors were wounded accidentally by Powder in an house, and afterward both killed by a shot; so truly was this Scripture fulfilled in this example before the eyes of all men. And surely, were not our Romish Profelytes drunke with the wine of Sodom, and nurs'd with the milke of Dragons they would behold, beleve and repent. The Papists call much for a Judge of controversies between them and us, but why take they not notice, how God hath time by time shewed himselfe a righteous Judge, pleading our cause and preventing their plots? but I feare a spirit of delusion is fallen upon them, and therefore I shall betake my selfe to that which concernes us to doe, the

3 Last particular, our worke. I know you have long looked for an end, much speaking is a wearisome to the flesh, and long hearing offensive to your patience, yet spare me but a few Minutes while I teach you your duty, and I hope you will have cause to say, the latter end of the Sermon is better then the beginning, let then our meditation continually fixe it selfe on both these objects.

1 On the Enemies work, and that so long till it have

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wrought

wrought in us an impression of these following duties; even till it have flamed us with a fiery zeale, awakened us to a cautious vigilancie, and engaged us unto mutuall unity; of each a word.

1 Let it inflame us with a fiery zeale and holy indignation against the scarlet impudent whore of Babylon; who is ever in travell with a Babel of our confusion; Oh let us dresse with a perfect hatred their practices, whose mercy is cruelty, Religion faction, devotion sedition, whose zeale is fire, Martyrs are traytors, and Saints devils; and not onely their practices, but their principles, which are the wheels that move them to these cursed executions: I meane those Jesuiticall Doctrines wherewith mens hearts being once poysoned they care not what will any they attempt. Among which I observe three principall Engines, that are no small enducements to treasonable projects. The Popes power to dispence with Oaths, the legality of murthering Princes, and a Toleration of various Religions; observe but the Powder plotters, and you shall finde their despair of obtaining a free toleration, their opinion of the lawfulness of killing Kings, and blowing up Parliaments, were the strong incentives to this mischief; and that all of these devilish opinions, are the plain assertions of the Jesuites; I need not stay long to demonstrate.

Gretzer expressly asserts concerning the Oath of fidelity, that the Pope may free his Catholike Subjects from it when their King rules tyrannously. The sandy foundation on which he and the rest built it, is the power of binding and loosing given to Peter, and indeed to all Ministers of the Gospel by Christ, to wit of sins, not Oathes.

The Murthering of Princes is a common tenet indeed, these two, *Deum comedere, Regem occidere*, to eat their God, and kill their King are the abhorred Maxime of these unreasonable men. *Mariana* accounts it a moderate way to poyson a Chaire, or garment for the killing of Kings. *Francis de Verona* commends the act of that desperate wretch who assaulted *Henry* the fourth of France, as just and Heroick; nay, one of their Popes, *Sixtus* the 5th made an Oration in praise of that Fryer, who mur-

murdered *Henry* the third of *France* (though no Protestant) saying a true Fryer had kill'd a counterfeit. Yea, had his Cardinals been as forward as he, they had Canonized him for a Saint; what need we goe farther then this present businesse? in *Paris*, *Oldborne* and *Garnet*, that were executed in *England* for this Treason, are enrold in the Catalogue of Martyrs, and certain English Priests censured for praying for their souls, as though they doubted of their Crown of Martyrdome: as that valiant *Papistomastix* in his time, *Doctor Featly* hath left upon record that he saw the former, and heard the latter credibly reported.

Doctor Featly
his *Clavis My-*
rica, p. 574.

As for Toleration, it is true, it is far from their own practice where they have power; witness their cruell Inquisition, (indeed none are more tyrannous where they beare rule, then they that plead for this licentious liberty, where their own way cannot be authorized) but yet they maintain it lawfull and endeavour to attaine it where their Religion prevails not. Thus *Father Parsons*, *Cardinall Allen*, and *William Bishop* a Seminary Priest, doe all of them assert both in *The* that Religions fundamentally differing are consistent in the same Kingdome; and in *Hypothesis* that it is not onely lawfull and convenient but honourable for the King of *England*, to permit the free exercise of the Romish profession. I hope the bare recitation of their damnable Doctrines is to us a sufficient confutation. All I aime at is to warne us that while we declare an utter Antipathy against the Romanists; we doe not Sympathize and joyn issue with them in any of their cursed opinions. Oh farre be it from us to thinke that any humane power may dispence with, and make what construction it pleaseth of the many Oaths and Protestations we have taken; particularly that Solemne Covenant, wherein we have lift up our hand to the high God. Farre be it from any of us to have a malicious thought against our Liege Sovereign; rather let us make Prayers and supplication for him. And (which I wish there were not too much cause of) beware we that none of us defend or endeavour that intolerable toleration of all Religions. It was the course *Julian* the *Apostate* tooke to root out the very name of

Doctor Featly
his *Clavis My-*
rica, p. 464.

1 Tim. 2. 24

Christianity by setting open the door to all Hereticks and Schismatics. I say no more, but know that Religion is the Soul of the body of a Common-wealth, and guesse your selves what a monster that Kingdom will be that is informed with an 100 Souls; yea, undoubtedly the toleration of many will prove in time the subversion of the one Orthodox Religion in that Church wherein it is granted.

Psal. 116. 13.

I have onely one request before I leave this exhortation, to you famous Citizens (it will be a work well becoming your thankfull hearts; and a part of answer to *Dauids* question; *what shall I render*) that now while you are piously consulting to settle, and advance the maintenance of your preaching Ministers? you would take into your thoughts, the erecting and endowing a Colledge or Society of able instructed Scribes, who with their pens dipt in the Nectar of Sacred Writ; may (as with swords) cut off all superstitious Idolatry, and the head of that *Hydra* of Heresie which riseth up so fast in this declining age.

The Crocodiles about the Banks of *Nilus*, if rub'd or but prick't with a Quill of *Ibis*, are so stupified that they cannot stir, and the pens of Orthodox Writers are the presentest remedy against the poyson of errors; how might this prove as a Towre of *David*, where the Horlmen of *Israel* might have Shields and Targets to fight the Lords Battails.

2. Kings 6. 12.

Secondly, let it awaken us to a cautelous vigilancy, we need not a Prophet to tell us what is spoken in the *King of Syria* his *Bed-Chamber*, I meane, the Popes conclave. Remember the Powder-Plot, *Garnets answer to Gensem perfidam*; and you may smell their intentions. True it is that vault of darknesse was discovered, but there is another vault of wickednesse in their hearts; and one depth will call for another; one fire kindle another; and one like beget another. *Egnoe credite Teucri*. The *Alpelies* in her hole, and doth but waite for the warme Sunne. The Gyant lurketh in his Den; and watcheth but a fit season, the devils Powder-Mills are still doing; store of this Coyne is minted daily at *Rome*, and new exploits forged on the Anvils of Jesuites Braines. They had no small hand in our late sad divisions; Oh let us never be too secure, if we
meane

mean to be safe. These Chameleons will take any colour, these *Proteus* like will turn themselves into any shape. Aske among their friends, what a Jesuite is they will tell you, *every man*; and with their Father the Devill, care not to *transforme themselves into children of light*, and though *avenous wolves* to appeare in *sheeps cloathing*. Oh let us never cry Peace, whil'st our Enemies have their Bowes ready bent, and Arrowes prepar'd to shoot at the upright in heart.

3 Let it engage us to mutuall unity; and now, Oh that I had the Silver Oratory of *Demosthenes*, or rather the Golden mouth of *Chrysostome*; nay, yet rather the heavenly tongue of Angels, that I might charme you into a sweet harmony! But what speak I of charming your eares, unlesse God perswade your hearts? *Oh thou God of Peace, work in us a love of Peace, and then work for us the blessing of peace.*

Consider I beseech you, could not the wicked works of our Enemies hand be able to snare us, and shall we snare our selves by our own works? have not their swords been able to pierce us; and shall we sheath our swords in each others bowels? doe we this day rejoyce in their destruction, and shall we give them cause one day to laugh at our divisions? hath not *Rome* and all her confederates been able to blow us up, and shall we undermine our selves? shall *England* and *Scotland* doe that each against other which the Kingdoms round about could never yet accomplish? Oh let it not be told in *Gath*, and published in the Streets of *Ascalon*; let it never cause a Festivall in *Rome*, and holiday in *Ireland*, that they shall heare the two Nations are tearing each other in pieces. Let us remember whose part it is, even the *envious mans*, to sow the *tares of dissention*. Hee Job 1.9. deavoured a rent between God and *Job* by that Calumny; *dost Job serve God for nought*? Nay, to make a Schisme in that Mat. 4.3. blessed unity betweene the Father and the Sonne, by tempting *CHRIST* to goe beyond his Commission. Oh let not us, who call the Church our Mother, have the Devill to be our Father; I entreat, I obtest, I adjure, by all the bands of union between us, the onenels of that faith we live in, King wee live under, Covenant we are obliged to, that we may be one: for the.

the confirming of this with our brethren, and obtaining it among our selves. Oh you who are the vigilant Governours and peaceable Inhabitants of this Metropolis; let your purses freely contribute, counsels maturely act, Prayers to God, humble Remonstrances, and Petitions to man be still continued; least otherwise, if we should take up the sword againe to fight each with other, we put such a sword into our Catholique common enemies as wil not easily be wrested out: nay, (which is far worse) a sword into the hands of our God to *avenge the quarrell of his Covenant*, and we may justly fear, God will say of such a crying iniquity, (should it ever be acted, which his mercy avert) *it is revealed in mine ears, and it shall not be purged from us till we die.*

Isay 22. 14.

Let our meditation dwell on Gods worke, and that so long till it have elevated us with a joyfull gratulation, encouraged us to a confident expectation, and strengthened us in earnest supplications.

Let it elevate us with joyfull gratulation to that God who, as on this day mercifully declared himselfe both a protector of Sion, and a detestour of her enemies. Indeed whom should we magnifie if not God? and for what, if not for this? I may well use St. Austines words, *quisquis non videt cecus est; qui videt & non gaudet, ingratus est*; he that beholds not Gods wonderfull, both mercy and severity, in this deliverance is grossly blind; He that beholds and blesteth not, is ungratefully dumbe.

Had this monster, which was come to the birth, bin brought forth, this day would have bin Englands *Vespers*, and Romes *Mattens*, our Funerall, their Festivall; instead of this pure worship, these blessed opportunities we now enjoy, we might either have bin plung'd into grosse superstitions, such as cting to Crucifixes, adoring Images, turning over beads, babling to Saints, wandering in Pilgrimage, or else have bin drag'd to a Rack or stake, the proper Engines of that Romish Antichrist.

Oh! let the streames of our thankfull joy flow as high, as our sorrowes (had these things come to passe) would have made them to ebbe. Since we were not as on this day made obla-

in matutina igne devoratiois, an early burnt offering to that Moloch of Rome, let us make our selves *oblationem matutinam igne devotionis*, a morning sacrifice by the fire of devotion to the God of Heaven; and since that bitter Cup passed from us, let us take the cup of salvation, and praise the name of the Lord. Psal. 11. 6. 13.

Nor let the Law of *apunsta* here take place, though it be *apunsta*, let it not be *apunsta*, may this day never be out-year'd, but let all Generations call it blessed. Aristotle observes of the Ancient *Gracians*, that they placed the Temple of Thanks in the midst of the street, that being obvious to all mens eyes, it might ever put them in minde of their duty: and surely, if we shall either deprave with malice, bury in oblivion, lessen with envy, suppress in policy, neglect in security, or reject through a novell fancy of superstition this dayes solemnity, we should eminently provoke Divine fury: no rather let the mercy confer'd, judgement executed be graven with a Pen of Iron on the posts of our doores, tables of our hearts, and hornes of our Altars for ever.

2 Let it encourage us to a confident expectation, that he which hath bin will still be known by the judgement that he executeth; former experiences are just grounds of future confidence; Gods infinite love, *nec largiendo exhaustur, nec benefaciendo fatigatur*; is a Sun ever shining, and a Fountaine always running; neither is his hand shortned that he cannot save his Church and destroy his adversaries. What therefore *Zeresh* said to *Haman* concerning *Mordecai*, by way of supposition, let us apply in a position; ours is the Orthodox Religion, before which the Popish faction hath begun to fall, and shall so fall as never to rise againe. Though the Romish harlot cry up ignorance as the Mother of devotion, honour Traytors with Martyrdom, glory in her Bulls, and Indulgences, make Saints and Angels her Advocates; yet know the time is at hand that *shee shall come in remembrance before God to give her the Wine of the fiercenes of his wrath, and shee shall sink like a millstone into the bottome of the sea.* Hest. 6. 13.
Rev. 16. 19.
18. 21.

Nor let us only be confident in regard of her, but all other enemies of the Churches Truth and Peace. I meane irreconcilable

able Sectaries. That how ever they act strenuously, watch cautiously, plot secretly, compasse Cities and Countries industriously, and by that means increase exceedingly; though they endeavour by cunning devices, subtile stratagems to retard our Peace, hinder our establishment, foment our divisions: yet the day is comming when they shall be snared in their own works, the vizard be plucked off from their face, and it shall appeare to all the World that their wisdom is but craft, humility baseness, faith faction, zeale contention, and pretended fervour in Religion formall hypocrisie.

3 Let it strengthen us in fervent supplications, for the full accomplishment of his works, and our hopes. Let us then end this day of Praises with prayers; and what shall we pray even that of *Deborah*, so (as did these Traytors, sodainly, lutely, gloriously) *let all thine enemies perish, O Lord, Jude. 5. ult.* or more suitably to the Text, that of *David*, with his spirit not of revenge but zeale, *Psal. 35. 8. Let destruction come upon them at unawares, and let their net which they hid catch themselves, into that very destruction let them fall, or as it is, Psal. 109. 28, 29. let them curse, but blesse thou; when they arise let them be ashamed. But let thy servant rejoyce, let our adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle;* or if you will in the words of our late solemn League and Covenant, that all Incendiaries, Malignants and evill instruments which hinder the reformation of Religion, divide between the King and his people, or one of the Kingdoms from another, may be discovered, brought to publike tryall, and receive condigne punishment; In a word, let it be our daily petition at the Throne of Grace, that all the enemies who rob our Church of her Truth and peace (between whom as Christ was, his Church is still crucified) may be detected; *That God would make his enemies as a wheele,* and always turn their fire-matches into halters to hang themselves, who will not bow their necks to the yoke of the Lord, that so God may still be known in that Romish Babylon for an avenger; and in our English Syon for a refuge, from one generation to another, and let all true hearted Protestants say, *Amen. Amen.*

F I N I S.

